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## U.W.O.A.S. Symposium Abstracts 2003

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## U.W.O.A.S. Symposium Abstracts 2003

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## University of Western Ontario Anthropology Society

### Academic Symposium 2003

#### **"Whose Lake Is That?": Family Place Names Among the Chapleau Cree**

Christine Schreyer (UWO)

This paper uses information from the 1906 James Bay Treaty 9 paylists from Chapleau, as well as information acquired in interviews with elders to examine the social history and social geography of the Chapleau Cree "First Nation who migrated from Moose Factory to Chapleau at the turn of the 20th Century. The relatives of the Chapleau Cree were greatly involved in the fur trade and the waterways between Moose Factory and Chapleau were of great importance as travel routes and sources of livelihoods. This paper will discuss in particular the "old families" of the Chapleau Cree or those who are listed on the 1906 Treaty 9 paylists. Many of these families have waterways named after them. The focus of this paper is the significance of the knowledge and use of these family-named waterways to the community in both historical and contemporary times. The paper concludes by examining the role of these placed in constructing a community sense of place for the Chapleau Cree First Nation through kinship ties.

#### **Paleoindian Settlement in Western Wisconsin**

Dillon Carr (UWO)

Western Wisconsin played an important role in the initial colonization of North America. A claim supported by the region having remained ice-free during the last glacial maximum combined with the presence of Silver Mound and important lithic, raw material source exploited by Paleoindian populations. Clovis points mark the earliest occupation in the region, and were subsequently replaced by fluted points similar to the Gainey, a type first defined in the eastern Great Lakes. Movements of HSS eastward confirm this strong association

with the woodlands during the Early Paleoindian stage. By the Late Paleoindian stage, however, Plano (Agate Basin, Plainview) and Cody (Scottsbluff, Eden) forms with association to the Plains become the dominant point types in the region. This chronology displays a switch of cultural association from the Eastern Woodlands to the Plains occurring sometime during the transition between the Early and Late Paleoindian stages. An observation supported by differing raw material movements.

#### **Poverty From a Distance: The Impossibilities of Empathy**

Ted Baker (UWO)

As anthropologists have become painfully aware, describing someone else's experience—or rather, interpreting someone else's interpretation of their own experience—is a very tricky thing. Even more so when attempting to describe injustice, suffering and oppression. How can one really do justice to such a lived (suffered) cultural reality? James Agee (whose journalistic experiment *Let Us Now Praise Famous Men* attempted to wrestle with this problem) was concerned that representation, without the force, density and texture of what was actually being represented, could not possibly evoke the experience of poverty. His lamentations led him to the suggestion that if he could, he would attach pieces of wood, bits of soil, and traces of excrement to the page to take the place of such ineffectual words. This paper explores the politics of "poverty from a distance" as an extremely important stumbling block to dealing with the representation of injustice not only within anthropology, but within academia as a whole.

## **Redefining Homelessness**

Leah Getchell (UWO)

The word, "homeless", finds its origins in describing a distinct, rootless cohort of the population, and it may have seemed useful in the beginning of the 20th Century. At the beginning of the twenty-first century, however, the issue of homelessness has become more widespread. It now encompasses a steadily growing population across both the United States and Canada. With the new diversity of people who are categorized as homeless, the term begs a more in depth analysis on what being homeless really means. Is it a term that is the same for everybody, as it once was? I will argue that home and homelessness are very individual concepts, and this generic blanket term is one that is outdated and overused.

## **Three Models of Authority within 2nd Century Christianity**

Jonathan Bernier (UWO)

2nd century Christianity was marked by several controversies over the legitimate sources of teachings about the faith. Three basic models were developed within the context of these controversies. The first model said that the most legitimate teachings were those which the apostles (ie. the founders of the faith) gave secretly to their followers and which were then passed down through successive generation. The second said that the most legitimate teachings were given directly to living individuals through divine revelation. All these models had fundamental consequences for the structure of early Christian communities and only the second model had any long-term success. Contemporary Christianity continues to live with the legacies of these controversies and the ideas developed within them.

## **Malaysian NGO's and the Government: A power Struggle.**

Sarah Meyanathan (UWO)

I will examine the relationship between Malaysian Non-Governmental Organizations (NGOs) and the Malaysian government. I will argue that Malaysia's Prime Minister Mahathir bin Mohammed is obsessed with power and

control, and I will examine the reasons why Mahathir and the Malaysian government react so harshly towards Malaysian NGOs. A key element in the conflict between Mahathir and NGOs is that these organizations pose an intense threat to the Prime Minister's goal of maintaining a stable nation. The term "stability," as I use in this paper, refers to a constant, controlled and progressive political, economic, and social environment. Thus, any threat to the Prime Minister's control is also a threat to the stability of the nation.

## **The Homo Erectus Debate: Should the African Fossils be Classified as Homo Ergaster?**

Catherine DeGiusti (UWO)

Many researchers argue that the Homo erectus hypodigm represents two distinct species. They argue that the African assemblage should be called Homo ergaster and only the Asian assemblage should be called Homo erectus. They argue that this separation is warranted because the Asian assemblage exhibits a number of autapomorphic traits not present in the African assemblage. In this paper, I will argue that there is no reason to separate the two assemblages. Recent qualitative and quantitative studies have shown that the proposed autapomorphic traits are variable in their representation among the Asian and African assemblages. The Homo erectus hypodigm does not constitute two distinct morphs that can be assumed represent two separate species. Homo erectus should be considered a geographically widespread and long lasting species. A Homo erectus population in Africa evolved into a form of "archaic" Homo sapiens, while Homo erectus in Asia persisted unchanged until its extinction.

## **The Relevance of Computed Tomography Scanning on Primate Dental Remains**

Nadia Lytwenko (UWO)

There have been many means by which enamel studies have been conducted in the past, all with their own attributes and downfalls. These studies, which mainly depend on intrusive pressure techniques or naturally fractured

specimens, need to be somewhat improved due to the fact that much of the Primates order is represented solely by dental remains. This is particularly true for those fossil species dated within the late Miocene of which the specimens are valuable and few. Because the main drawback of past enamel thickness studies is due to their destructive nature new techniques must be developed. Modern micro scanning techniques, which prove to be highly accurate and non-destructive, may provide the answer to the analysis dilemma.

### **Late Neolithic Pottery in the Southern Levant: Discourse and Identity in the Eighth and Seventh Millennia BP.**

Kevin Gibbs (University of Toronto)

For archaeologists working in the southern Levant (Jordan, Israel, southern Syria and Lebanon), pottery has been a valuable analytical tool for typological analyses. Yet pottery was also made in specific historical and social contexts, and we can learn a good deal about the people who made a specific corpus of ceramics if our analytical framework takes these contexts into consideration. The first pottery production in the southern Levant coincides with a major shift in social organization, from the highly aggregated interaction sphere of the Pre-Pottery Neolithic B to the linear or dendritic system of smaller, more dispersed sites of the Pottery Neolithic. This paper suggests that the emergence of pottery as a new and largely unprecedented technology constituted a material

discourse that provided Late Neolithic people with a new way of thinking-about identity, space, and the world in general. Perceiving the portability yet durability of fired pots allowed people to think about the possibility of a portable yet durable society.

### **Roma Health and Identity: Exploring Violence and Belonging**

Othon Alexandrakis (UWO)

When Greek Roma (commonly known as Gypsies) get sick they do not rest, seek doctors, or take medication. Their understanding of the world dictates that disease and suffering is a natural part of the life cycle, no different from the suffering they endure as a result of racism or poverty. However, when a medical condition becomes severe enough to incapacitate the sufferer, Roma seek the help of doctors. They do so reluctantly and cautiously, and rarely expect positive results. Greek Roma go to hospitals to die.

This paper will focus on my ongoing research pertaining to issues of identity among the Roma. By looking at how the encounter between Roma and the Greek healthcare system affects the Roma master narrative, my research focuses on the perpetration of violence in medical settings, and how its impact on the Roma sense of "being in the world."